

MILLENNIAL STAR

ESTABLISHED IN 1810

“For I have conferred upon you the keys and power of the priesthood, wherein I restore all things, and make known unto you all things in due time. And verily, verily, I say unto you, that whatsoever you seal on earth shall be sealed in heaven; and whatsoever you bind on earth, in my name and by my word, saith the Lord, it shall be eternally bound in the heavens.” DOCTRINE AND COVENANTS 132: 45, 46.

No. 25, Vol. 91

Thursday, June 20, 1929

Price One Penny

UNIVERSALITY OF TITHING*

ELDER JOHN A. WIDTSOE

OF THE COUNCIL OF THE TWELVE

THE PRACTICE of giving a part of one's increase for sacred purposes is as old as human history and has been followed by practically every nation, heathen, Hebrew, and Christian.

The recently deciphered inscriptions on the monuments of Egypt reveal that, from the earliest days, it was customary to give offerings to the temples. Kings and private individuals took great care to perform this duty, and the funereal inscriptions often boast that the departed one did not “cut short the rations of the temple,” or “diminish the offerings of the gods.”

The civilizations that flourished in Mesopotamia (Babylon, Assyria, Persia and Media) likewise gave of their substance to sacred purposes. The hardened clay tablets covered with cuneiform characters, found in great numbers in the valley of the Euphrates, are very often lists or receipts of regular gifts to the temples. The produce of the fields or the spoils of war were divided with the temples as offerings to the gods. The histories of other nations, such as the Phœnicians, Arabians, Ethiopians, and East Indians, make mention of this practice as a common one.

The ancient Greeks and Romans, on whose teachings much of our civilization rests, gave of their increase to their gods. In fact, the custom came down from mythological times. For example, Pisistratus told “Solon, the famous Athenian lawyer

*June has been chosen as the tithing month of 1929. During this month a series of four articles on tithing, of which this is the first, will appear.

(born about 638 B.C.) that he took tithes of every one of the people, not so much for his own use, as for the use of the gods in general." And Marcius Coriolanus, the Roman, "would not distribute his spoils to the soldiers until he had first deducted that which was sacred to the gods." We may assert that giving to the Lord has been a general practice throughout the centuries and among practically all peoples. It has continued even to our day, for there is scarcely a nation which does not obey it in some form or other.

The proportion of the increase which was given by the heathen nations for sacred purposes varied somewhat, but was not far from one-tenth. In ancient Egypt not only was a definite part of the increase given, but also the first fruits of the fields and flocks. It has been estimated that in Egypt about one-sixth of a person's increase was dedicated to sacred purposes. The nations that dwelt in the valley of the Euphrates used about one-tenth for such purposes. In fact, one-tenth is repeatedly and frequently mentioned. Likewise, among the other nations of antiquity, as in Greece and Rome, one-tenth was given for the temples and similar purposes. So frequently and regularly is the proportion set aside for sacred purposes, one-tenth of the increase, that one is forced to believe that it is more than coincidence. It must rather be the reflection of some eternal and universal law.

The universality of the practice of tithing is readily understood by Latter-day Saints. The Gospel was taught to Adam, who conformed to all Gospel requirements, including the regular giving of a part of the increase to the Lord. "And he gave unto them commandments, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord." Through Adam the principle of tithing or the higher law, was taught in the first dispensation. All the people of that day knew of it.

As wickedness increased in the earth, the simple principles and ordinances of the Gospel were corrupted, but the memory of them remained, and they were practiced in part. Thus, it came about that the practice of tithing remained everywhere from the beginning, and was practiced by many, though the offerings were made to strange and man-made gods or were used for unworthy purposes.

In Sacred Writ the first mention of tithing is in connection with Abraham's visit to Melchizedek. "And Melchizedek king of Salem brought forth bread and wine: . . . And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he (Abraham) gave him tithes of all."

Jacob, the grandson of Abraham, also covenanted to give tithes

to the Lord. "And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee."

In the Mosaic Law the references to tithing are many, and the principle became a binding law upon Israel. Witness: "Thou shalt truly title all the increase of thy seed, that the field bringeth forth year by year." In obedience to this obligation placed upon them by divine command, ancient Israel practiced tithing through their long and varied history.

Fiery words of the prophets of Israel scorched the hearts of those who disobeyed this sacred principle. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation."

The early Christian Church taught tithing as a principle of the Gospel. The fragments of the history of the early Christian Church prove that the practice of giving to the Lord was in vogue. Paul implies it clearly: "Now concerning the collection for the saints, as I have given order to the churches in Galatia, even so do ye." The principle of tithing was generally adopted by Christian nations. In great Britain, as an example, it was practiced from early days and it was even incorporated into the body of civil laws, where it remains to this day.

In the day of restoration, the reaffirmation of the principle of tithing through the Prophet Joseph Smith was merely the re-establishment of a divine principle which has existed among men from the days of the first man. Thus does the modern revelation read: "And this shall be the beginning of the tithing of my people. And after that, those who have thus been tithed shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord." . . . "And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you."

RELIEF SOCIETY

BOOK OF MORMON STUDIES

For the first lesson in July

IN THE closing chapters of Third Nephi—23 to 30—which are to be considered for July, among the many items of importance one stands out as a doctrine peculiar in the world to the Latter-day Saints, and therefore, of particular interest and responsibility to them. Chapter 25 is introduced with the oft-quoted words from Malachi 4: 5-6, in the Bible: "Behold, I will send you Elijah the

prophet before the coming of the great and dreadful day of the Lord; And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

Think upon it for a moment—these words were given to ancient Israel. They were repeated in substance to the Prophet Joseph Smith by the Angel Moroni on the occasion of his first visit to the boy seeker. They were spoken to the Nephites on the American continent by the Saviour Himself. The Saviour did not deal with non-essentials on the occasion of His sojourn among the Nephites. This fact alone, if the words appear nowhere else in Holy Writ, would give a clue as to their profound importance.

The salvation of the dead by the vicarious work of the living, to which the words refer, is not a latter-day doctrine—it is an eternal and cardinal principle of the Gospel of Jesus Christ.

Possibly no people in the world have such ready access to the records of their ancestors as do the people of Britain. This advantage brings with it its responsibilities. Let the words of the Saviour to Malachi, to the Nephites, and all mankind, move us to action in this land.

QUESTIONS

1. What was the commandment of the Saviour concerning the words of Samuel the Lamanite? What does this indicate to you as the absolute necessity of keeping records?

2. The Lord repeated to the Nephites His word to Malachi concerning the law of tithing. What should this tell us concerning the importance of tithing?

3. Why do you think the Lord repeated His words to Malachi concerning salvation for the dead? What does this indicate to us concerning the importance of this work? Concerning our duty in helping it along?

4. Did Mormon write all the words of the Saviour? See chapter 26. What importance, in your opinion, does this attach to those he did write?

5. What name did the Lord say His Church should be called by? Is His Church in this day called by that name? What of the other churches in the world that are called after men and nations and various doctrines, etc.?

6. What special wish was granted the three Nephites? Tell their story. How does the change they went through differ from death?

7. Discuss the main points of Mormon's warning to those who spurn the words and the works of the Lord.

R. L. E.

WORD OF WISDOM LESSONS (No. 7)

For the third lesson in July

MEAT "SPARINGLY": THE ANIMAL FOODS

Definition. Food may be defined simply as any substance, which, when taken into the body causes it to grow, or to produce

the energy for the common tasks of life. This divides all food into two large groups: The building-foods and the fuel-foods. There are other and smaller subdivisions which will be studied in later lessons.

Building-foods. "Protein" is the name given to the foods which are used in the body to produce growth in the young, and to repair the tissues torn down by the stress of life in all ages. Protein foods are found in nearly all the foodstuffs, but in very differing proportions.

Animal Protein. The chief source of food-protein is the animal kingdom. Meat, fish, eggs, milk, cheese and all milk products are the chief protein foods—the white of egg and lean meat being nearly pure protein. Foods which are derived from the animal kingdom such as milk, cheese and eggs are in most cases more valuable as healthful articles of diet. These animal foods are called "complete proteins" because they are used easily in the body. They have the great advantage that they do not require the taking of life. However, diet experts agree that a certain amount of flesh food is beneficial in the normal diet for a cold, severe climate.

Vegetable Protein. "Plant tissues contain some protein; dried peas, beans and lentils contain as much protein as lean beef."* Vegetable protein is also found in cereals such as wheat, oats and barley. But the vegetable proteins are extremely dense and solid in character and hence are handled with greater difficulty in human digestion. Vegetables are chiefly valuable as food for other than their protein content. In fact they are indispensable for various reasons which we shall study later.

Value of Meat as Food. It is evident from many experiments that a certain amount of animal protein in the human diet is necessary—especially in the colder climates, and for many reasons. If ease of digestion were the chief consideration, one could say off-hand that animal foods should form the bulk of our protein supply. But, alas, the end of a process is not always as favourable as the beginning.

Harmful Reactions of Meat. During digestion all foods undergo certain chemical changes which permit of their being dissolved and absorbed in the intricate process known as assimilation. During this process certain substances are formed, which, if in excess of actual daily need, cause great harm to the body structure.

One of the substances resulting from the digestion of meat is called *urine*. "The importance of the uric derivatives in our food is that they become converted in the body into uric acid, which has a bad habit of accumulating in tissues and joints, giving rise to gout and certain types of rheumatism . . . Most

**Food, Health, Vitamins*, by R. H. A. Plimmer, D.Sc., London, page 43.

of the uric acid of the body is formed from these substances. . . . All forms of meat contain purine derivatives."*

It is also a striking fact that these harmful substances are formed in the body from the use of tea, coffee, cocoa and beer.†

There are many other reasons why an excessive meat diet is harmful to the human body. The first error in our diet is too large a consumption of meat. This surplus of meat not only upsets the balance of the day's food, but it leads to the over-taxing of the liver in its digestion, and of the kidneys in the excretion of their waste products.

The Proportion of Protein. One may well ask: "How much meat or animal protein should one eat to keep well?" Happily, a definite answer is possible. After years of careful investigation the food chemists and dieticians have agreed, with few exceptions, that only one-sixth of the food should be protein; the other five-sixths, or the greater bulk of it should belong to the other classes of food. "The accepted standard for the quantity of protein is one-sixth (dry weight) of the total food and this is sub-divided into animal and vegetable protein."‡ The actual amount of protein should differ somewhat in different climates and for people of different occupations. Naturally, those who perform the most vigorous kinds of work need more building food (protein) than those who work in offices. The average amount adapted for each adult male is one hundred grams ($3\frac{1}{2}$ oz. dry weight) of protein per day. "Of the one hundred grams protein to be taken per day, thirty (one and one-fourteenth ounces) should be A1 (i.e., animal proteins), while the rest may be lower grade (i.e., vegetable) proteins."§ There is much difference between dry weight and ordinary weight. Thus one and one-fourteenth ounces dry weight would equal about $4\frac{1}{4}$ ounces cheese; $5\frac{1}{4}$ ounces smoked herring; 7 ounces fresh herring; $7\frac{1}{2}$ ounces mutton, etc. The quantity quoted is for a whole day's ration, and should be interchanged on many days with cheese, milk or eggs. If much more than this amount of protein is taken per day the body suffers as has been indicated.

Protein Food for the Family. Naturally children need more protein food than adults, since the child has a constant need to form new body substance. "Where the income is small and the expensive protein foods like meat, fish, cheese, can only be purchased sparingly, it is very necessary to remember that the growing children have first claim for this special body-building material. It is usually the men-folk, who, as chief wage earners, get these expensive foods and the children are given bread and

**Food and Health*, by A. B. Callow, page 14.

†*Ibid.*, pages 82, 83.

‡*Food, Health, Vitamins*, by R. H. A. Plimmer, D.Sc., London, page 44.

§*Food and The Family*, page 130, by V. H. Mottram, M.A., Professor in the University of London.

jam or margarine. This is just the wrong way round. The bread and jam or margarine will supply a man with energy for hard manual labour but cannot help the child to grow. The nursing or expectant mother has also special needs for protein so that as a rule the man ought to be considered *last* where the supply of protein foods is limited."*

Cost of Protein. The cost of the necessary amount of protein is of interest. According to tables prepared by experts in Britain, the cheapest foods having the necessary protein content are fresh herring, cheese and milk, ranging in price through the various meats up to ham and eggs in the winter season. "None the less, it is upon these that the housewife often chooses to economize. The milk bill is a bill to be groaned over, while the butcher's bill, three times as large, is submitted to cheerfully. Instead of campaigns conducted by interested folk to beg us to eat more eggs, fruit and brown bread, we need a campaign on the part of the Ministry of Health begging us to drink (or eat) more milk. This for years has been the slogan of the authorities on foods in the United States, with the result that the milk consumption is treble what it is in this country. At Wembley the comparison between our consumption and that of other countries was brought home to people by demonstration of the actual amounts consumed per head. Great Britain takes less than almost any other great country. Yet the dietitians say that the dairy-fed nations are the most progressive nations of the earth!"†

We should not economize in milk. May it not be possible that some day man will heed the great warning: "Thou shalt not kill"?

Meat "Sparingly." We are taught to-day by food scientists that only one-sixth of our food should be protein, and that less than one-third of the one-sixth should be animal protein; and of that small amount of animal protein a large proportion should be milk, cheese, eggs and foods derived from the animal kingdom.

Again quoting a modern scientist: "Meat is chiefly of value as a source of protein. . . . It is, however, wise to use it in *moderation* and to substitute milk and cheese for it whenever possible. This is true from the points of view of individual and national economy as explained above. The idea that meat promotes energy above all foods is a myth that lingers on. Possibly the myth has its roots in some old folk lore, for the scientific ground, if there ever was any for it, disappeared years ago."‡

(Continued on page 393)

**Food, Health, Vitamins*, by R. H. A. Plimmer, D.Sc., London, pages 73, 74.

†*Food and The Family*, pages 156, 157, by V. H. Mottram, M.A., Professor in the University of London.

‡*Ibid*, page 216.

THURSDAY, JUNE 20, 1929

EDITORIAL

THE BEAM

IT HAD BEEN a good meeting. The people crowded around to shake hands with the visitors. A grey-haired, pleasant-faced sister stood quietly by, awaiting her turn, which at last came.

"Have you been long in the Church, sister?"

"Oh, yes, but—" She hesitated, "I was baptized in 1903."

"That is a long time—more than a quarter of a century."

"But you see—" She hesitated again, then added: "I would like to tell you my story."

Here it is, as she told it.

"I desired truth; I desired the true religion; I wanted to be associated with the true Church of Christ. I studied the Bible, but could find no church that conformed to the teachings of the Holy Scriptures. So I remained without church membership.

"One day a young man came to my door and gave me a tract purporting to tell of the restoration in this day of the Church of Christ in its original form and purity. I read the tract, secured others. At last I had found the truth! My conversion was almost instantaneous. All my life I had prepared myself for the message brought by the young 'Mormon' Elder. I was baptized, and the warmth of the Spirit filled me, body and soul.

"As I lived the life of the Church and learned more of its teachings, my testimony of its truth burned more brightly within me. Since the day of my baptism I have never doubted its divine truth. It is a perfect system. But, as I associated with Elders and members, I soon discovered that they were not perfect. I wondered why truth did not produce a faultless people. The evil one took advantage of my critical views. I could see only the weaknesses of my brethren and sisters, and of my presiding officers. I became a faultfinder. At last I could see good only in the Gospel, none in the membership of the Church.

"Will you believe it! The spirit of faultfinding became so strong within me that I separated myself from the Church. For twelve long years I had no association with the Church or its members. I did not perform any of my duties as a member. They were long, long years; oh, so long! All the time I knew the Gospel was true, and I hungered for the blessing of active membership in the Church. Then I took counsel with myself; upon my knees I pleaded for humility; for eyes to see the good in my fellowmen. Thank the Lord! He gave me strength to conquer myself.

“One day I came back into the Church, humbly. Since then I have laboured faithfully as I have been directed. And, as I have looked for the virtues of the membership of the Branch to which I belong, I have found my brethren and sisters to be most wonderful people. I can no longer see their faults. How the world has changed for me! It is now over twelve years since I came back—the twelve happiest years of my life. And if you do not know it, I can tell you that the people you have shaken hands with to-night are the best people in the world. I wish I could be as good as they are.

“But when I am asked how long I have been in the Church, the memory of the twelve black years of my separation arises, and I hesitate to answer. And, brother, please tell the Saints, wherever you go, not to look for weaknesses in others, but to seek for virtues; and tell them that faultfinding brings deep unhappiness and is the devil's own opportunity to destroy peace of soul; while virtue-hunting brings the keenest joy, and banishes evil from our hearts. Tell them not to be faultfinders.”

As the good woman mingled happily with the crowd and left the hall, the thought remained: “What a splendid sermon she has preached.”—W.

RELIEF SOCIETY

(Concluded from page 391)

How could any man of his own knowledge dare to teach nearly one hundred years ago—long before the science of human nutrition was born—these truths which coincide with modern calculations so startlingly?

“Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be *used sparingly*;

“And it is pleasing unto me that they should not be used, only in times of winter, or of cold, or famine.” (Doctrine and Covenants 89: 12, 13).

Study these words. Each sentence is full of meaning. This was taught by a Prophet to all who would give heed, and given to the world on February 27th, 1833. Was he inspired? Not one word could be changed for the better by the most advanced food chemist of our day!

QUESTIONS

1. What life processes are to be supplied by daily food? Define *food*.
2. Name the two large classes into which all food may be divided. How would you define the word *protein*? Why does the body need protein food?
3. What can you say in favour of eating animal protein? Is meat-eating the best way of getting our needed protein? Why?

4. Read to the class the paragraph on the harmful reactions of meat, and discuss.

5. What proportion of our food should be animal protein? Should it be all meat or the proteins derived from the animal kingdom? Why? What animal foods are cheapest? Which are the best for the body?

6. What does the lesson teach you about the value of milk as to nourishment and cost?

7. What does this lesson teach regarding the diet of children?

8. How does science confirm the Word of Wisdom's teaching of using meat "sparingly"?

L. D. W.

BRITISH SONG WRITERS OF ZION

For the fourth lesson in July

WILLIAM FOWLER

THE FATHER of William was Richard Fowler, who was a British soldier, sent to Australia in the service of his country, taking his wife, Bridget (of Irish descent) along. While there, on May 9th, 1830, William was born.

When the little boy was three and a half years old they went to East India to remain for five years, at the expiration of which time Richard Fowler was discharged. They then returned to England, settling in Sheffield, where Richard, the father, died after two years. His wife followed him three and a half years later, leaving William an orphan at fourteen years of age.

His parents belonged to the Wesleyan faith. He first heard the Gospel in 1848. Accepting the truth, he was baptized July 29th, 1849, by Elder J. V. Long, and ordained a Priest on March 3rd, 1851, under the hands of Elders Long, Robbins, Roper and Morris. During the same month he was appointed to do missionary work, which he continued for four years.

In 1858 he was ordained an Elder by Isaac Able and Ralph Harrison, and in 1854 he married Ellen Bradshaw of Sheffield. He seemed to have been endowed abundantly with talent, especially in music, literature and handicraft. There are now in the family a pair of razors, which give evidence that he was very proficient in his trade as a cutler.

The hymn for which he is noted: "We Thank Thee, O God, for a Prophet," is by no means his only composition. A splendid violin and piccolo, of which he is said to have been the master, are now in the possession of his only son, and they are very highly prized. The violin still makes music, in the hands of his son and grandson.

With his wife and three children he emigrated to Utah, leaving London on June 4th, 1863, and arriving in Salt Lake City on October 3rd of the same year. The family finally located at Manti, Utah.

His ability to continue the work on this earth he so well began was soon ended, as has been the case with so many brave hearts; he gave his life for his religion. He contracted a cold while crossing the plains which turned to consumption and finally resulted in his death in August, 1865, he being then only thirty-five years of age. His body now rests in the Manti Cemetery. His three children, Harriet Fowler Allen, of Victor, Idaho; H. A. Fowler, of Huntington, Utah; and Florence Fowler Adair, of Salt Lake City, Utah, are yet living; and many grandchildren and great-grandchildren bear his name.—From the February, 1922, issue of the *Relief Society Magazine*.

QUESTIONS

1. What in your opinion is the most fundamental and probably the most characteristic hymn in all Church literature? Why?
2. How does it make you feel to know that the composer of this hymn was a native of your beloved country?
3. What is the significance to you of the fact that he was born just a month after the organization of the Church?
4. What were his gifts beside song-writing? How did he make his living?
5. Tell the story of his death.
6. Learn and sing *by heart* his famous hymn: "We Thank Thee, O God, For a Prophet."

L. D. W.

SUNDAY SCHOOL

THEOLOGICAL DEPARTMENT. Course: *Old Testament "C."*

July 7. Lesson 23. Nahum. Texts: Sunday School Lessons, No. 23; The Book of Nahum; Doctrine and Covenants 133: 37-74. Objective: To show by reference to the course of human history the justice in Jehovah's rule of the universe.

July 14. Lesson 24. Habakkuk. Texts: Sunday School Lessons, No. 24; The Book of Habakkuk; 2 Kings 23: 36; 24-27; 24: 6-17; Jeremiah 24: 1-10; 29: 1-14; *Encyclopedia Britannica*, Volume 1, page 782. Objective: To show that the just must live by faith and that the faithful will trust in the hand of the Lord.

July 21. Lesson 25. Jeremiah. Texts: Sunday School Lessons, No. 25; The Book of Jeremiah; Lord's *Beacon Lights of History*, Volume 1, page 327. Objective: To show that men and nations must suffer the consequences if they insist upon being blind to right and thoughtless of those who stand for and teach the right.

July 28. Lesson 26. Jeremiah (continued). Texts: Sunday School Lessons, No. 26; The Book of Jeremiah; The Lamentations of Jeremiah; Cornill's *The Prophets of Israel*. Objective: To show that a complete understanding of God's purposes in the earth will cause man to have faith in the future and also in those purposes even in times when he loses friends, country, and life.

INTERMEDIATE DEPARTMENT. Course: *New Testament "A."*

July 7. Lesson 22. Feeding the Five Thousand. Texts: Sunday School Lessons, No. 22; Mark 6: 30-46; Weed's *A Life of Christ for the Young*, Chapters 24 and 25. Objective: The teachings and actions of Jesus show as much concern for the welfare and happiness of this life as of the life to come.

July 14. Lesson 23. Jesus Walks on the Sea. Texts: Sunday School Lessons, No. 23; Matthew 14: 22-36; Weed's *A Life of Christ for the Young*, Chapter 36. Objective: The accomplishment of any objective is dependent upon the maintenance of faith and the confidence of one's ability to do it.

July 21. Lesson 24. Jesus Again at Capernaum. Texts: Sunday School Lessons, No. 24; John 6: 22-71; Weed's *A Life of Christ for the Young*, Chapter 37. Objective: The cleanliness of one's life is determined by the kind of thoughts one has and by the attitude of one's heart.

July 28. Lesson 25. Feeding the Four Thousand. Texts: Sunday School Lessons, No. 25; Mark 8: 1-9; Matthew 16: 13-20; Weed's *A Life of Christ for the Young*, Chapters 38 and 39. Objective: The blessings of the Lord are for those who seek them and the testimony of His divinity is given to those who do His will.

PRIMARY DEPARTMENT. Course: *Primary.*

July 7. Lesson 24. God Sends Food and Drink to Israel. Texts: Sunday School Lessons, No. 24; Exodus 15: 23-27; 16. Objective: The Lord blesses those who keep His commandments.

July 14. Lesson 25. The Lord Continues to Guide Israel. Texts: Sunday School Lessons, No. 25; Exodus 17, 18. Objective: The Lord blesses those who keep His commandments.

July 21. Lesson 26. At Sinai. Texts: Sunday School Lessons, No. 26; Exodus 19, 20, 23: 20-26; 24: 7, 12-18. Objective: The Lord blesses those who keep His commandments.

July 28. Lesson 27. The Golden Calf. Texts: Sunday School Lessons, No. 27; Exodus 32; 34. Objective: The Lord blesses those who keep His commandments.

—From the *Juvenile Instructor*

MUTUAL IMPROVEMENT ASSOCIATION

PRELIMINARY PROGRAMS. *First Night.* Opening exercises. Introduction to the slogan. The branch M. I. A. president should read the announcement of "District Out-door Contest Day," to be found elsewhere in this issue of the *Guide*, and make arrangements to represent your branch in the various events. Musical interlude.

Second Night. Educational Trip. In travel, many interesting places which one might visit have been called to mind; among

them are: Railway carriage building works, chemical manufacturing plants, manufacturing chemists' laboratories, public health clinics, telephone and postal exchanges, dry-cleaning firms, coke-burning ovens, gas plants, and electric generating stations. Make your motto: "Know what the home town has to be proud of."

Third Night. Opening exercises. Introduction to the slogan. Much enjoyment can be derived from writing a descriptive M. I. A. song and setting it to some popular melody. It is suggested that this song be practiced and made ready for presentation at the District Out-door Contests. Practice your M. I. A. yell, which is to be part of the inter-branch competition (see the July *Bulletin*).

Open Night. "Summer Open Night Program Contest." Open night has been designated as an indoor social evening according to the plans formulated in the *M. I. A. Summer Program Bulletin*. We have found, after careful consideration, that to best suit our needs it is necessary to combine items from plans suggested for the "M. I. A. Summer Open Night Program Contest," by the following individuals: David Willis, Muriel Rees, Adelaide Tope, and Winifred Willis, Liverpool Branch; Arthur Fitton, Rochdale Branch; Alice Clare-Joynt, Sheffield Branch; and Ethel Jenkins, Bristol Branch.

Contest work in this form is interesting as well as educational. The results have been gratifying. Many workers in the field have had opportunity to express their thoughts and desires for Mutual Improvement. The mission officials appreciate your cooperation and the work that has been done, and heartily congratulate those from whom suggestions have been received.

Following is the contest plan suggested for July open night:

1. Opening exercises. Introduction to the slogan.
2. Humorous monologue or dialogue.
3. Musical medley (see October, 1928, *Guide*).
4. Novelty or old fashioned dance (velita, for example).
5. Review and criticize one of the 1929 M. I. A. Reading Course books (see February *Guide*). Give an explanation of some famous drama, poetry, music, of the influence of current events upon civilization, or, an original essay on some important thought or invention.
6. A period of supervised indoor recreational games. Use the games in the *Summer Program Bulletin*. Do not let enthusiasm destroy good judgment.
7. Refreshments (see the *Bulletin* for menu). During this period, carry on a one-minute story game, wherein some person starts a story, develops it for one minute, and then calls upon someone else to continue. Do not play it too long or allow it to drag. Much fun can be had by assigning interesting or humorous topics for discussion. Musical numbers may also be added.

8. Community singing, conducted under M. I. A. supervision. Use the songs in the *Summer Program Bulletin*.

9. Closing exercises. Express appreciation to those who have taken part. It is important that the open night program should never run over two hours at the most. Friends will desire to come again if the program is not too long. If we stop when all want the fun to continue, then they will come again.

Fifth Night. Opening exercises. Introduction to the slogan. It was originally announced that the fifth week meeting in July would be allotted to a District ramble, but this event has been postponed one week to August 5th (Bank Holiday). Therefore, Mutual is carried on as usual this night.

SLOGAN: "We stand for LAW: For the people who LIVE it and the officers who ENFORCE it."

First Night. The Law of the Priesthood: Give a brief talk outlining the major points of the article on the "History of the Priesthood," *Millennial Star*, May 9th, page 295. Also, throughout the British Mission, the law of tithing and its relation to the laws of the Priesthood, is to be discussed during the first week in July. It is desired that this law be carefully considered in a five-minute talk.

Second Night. Educational Trip.

Third Night. The Law of the Priesthood: Outline "The Aaronic Priesthood" as given in the *Millennial Star*, May 16th, page 309.

Fourth Night. The Law of the Priesthood: Give the essential thoughts listed under the italicized heads of the article: "Notes on the Aaronic Priesthood," *Millennial Star*, May 16th, page 314.

Fifth Night. The Law of the Priesthood: Discuss and consider "The Melchizedek Priesthood," *Millennial Star*, May 30th, page 347.

LESSONS. Text: *M. I. A. Summer Program Bulletin*.

First Night. Lesson 5. Objective: To explain how the Book of Mormon is "to show unto the remnant of the House of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever—And also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations," and that its coming forth was an act in the great drama of restoration. (Read the title page of the Book of Mormon).

Second Night. Educational Trip.

Third Night. Lesson 6. Objective: To teach how loyalty to the Priesthood, which is the directing power of the Church of Jesus Christ, can be shown "by a right heart, by refraining from evil speeches, by obedience to the counsels of the Priesthood and the

revelations of God to them, by a disinclination to believe evil reports against the Priesthood, and by active service."

Fourth Night. Open Night.

Fifth Night. Lesson 7. Objective: To teach that by obedience to the order and will of God, the Church of Jesus Christ was authoritatively organized, under the guiding power of a prophet of the Lord, and is effective and operative to-day with all of the essential principles, ordinances, keys, and offices pertaining thereto.

A. G. P.

DISTRICT OUT-DOOR CONTEST DAY

WE ALL DESIRE out-of-door exercise; and under this head comes our out-door competition. We ask every District in the British Mission to stage a District M. I. A. outing on August Bank Holiday. The day is to be one of competitions—"District Out-door Contest Day."

The idea was recently given a thorough trial in the Norwich District, where all evidenced intense interest. Your inter-branch out-door contests will be characterized by the same keen interest, and will be charged with excitement and pride in holding aloft the M. I. A. colours.

The July issue of the *Summer Program Bulletin* will contain an outline of competitive games and a standard of scores. This will reach you in time for ample preparation. Each District president, with the co-operation of the Branch M. I. A. presidents, will have charge of the day.

The location of the contest field should be considered carefully; plenty of open space will be needed. A place should be secured where holiday crowds will not interfere.

Inexpensive shields or banners, emblematic of District out-door contest supremacy, may be purchased and awarded to the winners of the events.

If properly approached, the District Out-door Contest Day will be entirely successful. We encourage you to add your enthusiasm and efforts to make it so.

A. G. P.

M MEN ORGANIZATION

M MEN MOORLANDERS. The summer work of the M Men should not be allowed to lapse. In fact, every opportunity should be taken to seek knowledge, and to learn life's lessons in the open. It was suggested in the April *Guide* that the M Men Moorlanders carry out their first trip in the form of a "cycle sightseeing" tour. If you were able to take this trip, your members are anticipating another.

Studying "naturology" will provide pleasure and throw a

romantic glamour over the usual round of daily events. Thus, a trip into the forest becomes a march of crusaders along the Giants' Causeway. The leaves, by their colour, texture and growth, tell a detailed and enthralling story of a lack or abundance of food supplies. The beaten-down condition of the grass nearby indicates the presence of animals in the vicinity; and possibly from the footprints, we can ascertain of what species they are. What tell-tale evidences hereabouts denote the presence of bird life? Dried berries and the seed-pods of the locust tree are favourite foods. Nature provides for the various feathered and furry creatures inhabiting her strongholds. Many beautiful truths are learned by searching into her fascinating depths.

We would be interested in excerpts and comments from your Moorlanders' Log, and in thoughts from you relative to the M Men work.

All of you loyal and hearty M Men Moorlanders are urged to continue these delightful trips into the open country!

A. G. P.

BEE-HIVE ORGANIZATION

TENNIS TOURNAMENT. A tennis tournament, carried on between the Bee-Hive girls and the M Men, would be an excellent means of recreation.

The plan includes elimination games for single and double teams, with contests between semi-finalists to determine the champions. Combination male and female teams might more fairly settle the claim of masculine or feminine championship. There are many Bee-Hive girls who are able to hold their own against the best of the M Men. What a great thrill it would be to defeat the M Men teams!

Issue a challenge for a championship tennis tournament to the M Men, with the proviso that the losers entertain the winners at some Mutual Improvement Association function. You will enjoy these games.

A. G. P.

CONTENTS

Universality of Tithing 385	Sunday School 395
Relief Society 387	Mutual Improvement Association 396
Editorial: The Beam 392		

EDITED, PRINTED AND PUBLISHED BY JOHN A. WIDTSON, 295 EDGE LANE

LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS IN GREAT BRITAIN